

ARTICLES, TO BE ENQVIRED OF WITHIN THE

Dioces of London, in the second
generall Visitation of the right Reue-
rend Father in GOD, I O H N, Lord
Bishop of London.

Holden

IN THE YEERE OF OVR
Lord God 1615. In the thirteenth yeere
of the Reigne of our most Gracious Soue-
raigne Lord I A M E S, by the Grace
of GOD, King of Great Britaine, France
and Ireland, Defender of
the Faith, &c.



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The Oath to be ministred to the Churchwardens and Sworne-men.



Ye shall sweare, that you, and euery of you, shall duely consider of the Articles giuen you in charge, and without any affection, fauour, hatred, hope of reward and gaine; or feare of displeasure or malice of any person, you shall present all and euery such persons and person, that now is, or of late was within your Parish, as hath committed any incest, adultery, fornication, or Symonie, and any misdemeanour and disturbances committed or made in any Church or Chappell, in time of Common Prayer, preaching, or diuine Seruice there vsed, to the disturbance thereof: and also that haue committed or done any other offence, fault or default, presentable in the Ecclesiasticall Court, according to the Articles now deliuered to you. Wherein you shall deale vprightly and according to trueth, neither of malice presenting any contrary to trueth, nor of corrupt affection sparing to present any, and so conceale the trueth: hauing in this action God before your eyes, with an earnest zeale to maintaine the trueth, and to suppress vice. So helpe you God, and the Contents of this Booke.



The Charge of the Churchwardens and Sworn-men, set downe for the better performance of their dueties, and discharge of their oathes.



They are not to bring in any Bills vnto the Archdeacons Courts vpon the Articles to be inquired of in their Visitation, by reason of my Lords visitation, but onely now to make their presentments vpon these Articles. They are therefore charged, that after their Oath taken, and their returne home, they doe require their Minister to reade ouer both the Booke of Canons or Constitutions set foorth by his Maiestie in the Conuocation holden in the yeere of our Lord God 1604. and also these Articles vnto them, and to consider of euery particular Article, and of the offences by them to be presented, and also of such persons in their Parish as shall be noted to offend in the same, and so the Churchwardens and Sidemen assembling themselves together within some conuenient time, are to make their Bill answering euery Article by it selfe, before the time hereafter appointed them, which Bill shall bee signed with the hands of all the Churchwardens and Sidemen, with conference had with their Minister vpon the said Bill of presentment, who according vnto the 26. Canon, is to see that the said Churchwardens doe their dueties in presenting, vpon the penaltie in the 26. Canon prescribed. These Bills for their better ease, and sauing of trauel and charges, shall be brought by one of the Churchwardens vpon the ~~second~~ day of ~~remembrance~~ *remembrance* that hereby they may bee encouraged to be more carefull in their dueties.



Articles to be enquired of within the
Dioces of London, in the visitation to be
holden in the yeere of our Lord.

1615.

Articles concerning the Clergie.



Nprimis, Whether hath your Minister read the
Constitutions set forth by his Maiestie once eue-
ry yere vpon some Sundayes or Holy dayes in the
afternoone before Diuine Seruice; according as
by the Canons he is bound?

2 Whether doeth your Minister vse to pray
for the Kings Maiestie King IAMES, and the
Queenes Maiestie, the Prince, and all their Royall progente, giuing vn-
to him such stile and title of supreme Gouvernour in all causes, and ouer
all persons, aswell Ecclesiasticall as Temporall, as by Law are due vnto
him, exhorting the Parishioners to yeeld him obedience according to the
same, and also in their said Sermons doe pray for all Archbishops, Bi-
shops, and other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of diuine Seruice vled by your
Minister vpon Sundayes, Holy dayes, Wednesdays, and Fridayes,
according to the Booke of Common prayer? And whether doeth your
Minister duely obserue all the Orders, Rites and Ceremonies, prescribed
in the said Booke of Common Prayer, aswel in reading publique pray-
ers and the Letany, as also in administering the Sacraments in such ma-
ner and forme, as by the Booke of Common Prayer by Law now esta-
blished is intoyued?

4 Whether doeth your Minister administer the holy Communion
so often, and at such times, as that euery Parishioner may receiue the
same at least thrice in euery yeere, whereof once at Easter, as by the
Booke of Common Prayer is appointed.

5 Whether doeth your Minister receiue the same himselfe, on euery
day that hee administred it to others kneeling at the same, and admini-
stred it to none but such as doe kneele at the receiuing thereof, and vse
the wordes of the institution according to the Booke at euery time that
the Bread or Wine is receiued, in such manner and forme, as by the Pro-

*Conced
at 1615*

Articles concerning the Clergie.

also of the 21. Canon is directed; or wherein is hee faultie touching the premises, and whether is warning giuen by him before hand for the Communion, as the 22. Canon requireth:

6 Whether doth your Minister vse the administration of the Lords Supper, Baptisme, Instruction of childzen, Solemnization of Matrimonie, Visitation of the sicke, Buriall of the dead, the Communion, and Churching of women, vnder such words, rites and ceremonies as are set forth and prescribed by the said booke of Common prayer, and no other:

7 Whether hath your Minister admitted to the Communion any of his cure, which haue bene openly knowne to liue in notorious sinne, without repentance: Or who haue maliciously and openly contended with their neighbours, before they were knowne to be reconciled: Or any notorious deprauer of any thing in the booke of Common Prayer, or in the Articles set forth by the Comuocation 1562. Or in the booke of ordering Bishops: or any that haue spoken against his Maiesties supreme Authoritie in causes Ecclesiasticall:

8 Whether hath your Minister admitted any to the Communion not being of his Parish: Or reietted any from the Communion, who were not by publique presentment or other open scandall, infamous, and detected of some notorious crime by common fame, or vehement suspicion knowne in the Parish:

9 Whether the Minister together with the Churchwardens and Questmen, doe take diligent heed and care, not onely that all and euery of your owne Parishioners, doe receiue thrice in euery yeere as aforesaid: but also that no strangers of any other Parish do forsake their owne Minister and Parish to receiue with you contrary to the 28. Canon:

10 Whether hath your Minister, Churchwardens, and Side-men, presented vnto my Lord Bishop, or his Chancelor within 40. dayes after Easter, the names of all the Parishioners, as well men as women, which being aboue 16. yeeres of age receiued not the Communion, at, or about Easter before, according to the 112. Canon: If not, you shall present whether that presentment should haue bene brought in by your selues, or your predecessors, and specifie the names of euery one that should haue made such presentment for Easter last past.

11 Whether doeth your Minister vse to signe the childzen with the signe of the Crosse, when they are baptized, according to the booke of Common Prayer, and the 30. Canon: And whether hee hath deserted, or wilfully refused to baptize any infant in his Parish being in danger, hauing bene duely informed of the weakenesse thereof: And whether the child hath died by his default without Baptisme, contrary to the 68. and 69. Canons:

12 Whether

Articles concerning the Clergie.

12 Whether is your Minister continually resident with you upon his Benefice, or for how long time hath he bene absent? And where is he resident for the most part, and what other benefice hath he?

13 Whether doeth your Minister being a Preacher, preach usually according to the Constitutions, either in his owne Cure with you once every Sunday, or else in some other Church or Chappell neere adjoining, where no Preacher is, according to the 45. Canon? Or how hath he bene negligent in that behalfe?

14 Whether is your Minister a Preacher allowed? If yea, then by whom? if no, whether doeth he procure Sermons to be preached among you once in every moneth at the least, by such as are lawfully licensed according to the 46. Canon? or doeth contribute towards a licenced Preacher?

15 Whether hath your Minister an other Benefice? and whether doeth hee supply his absence by a Curate that is sufficiently licenced to preach in that his Cure, whereon he himselfe is not resident? or otherwise in case he doeth not finde a preaching Minister there, by reason of the finalnesse thereof, whether doeth he preach at both his Benefices usually himselfe, according to the 47. Canon?

16 Whether is your Curate licenced to serue by the Bishop of this Dioces or his Chancelor? and whether doeth your Minister or Curate serue any more cures then one, contrary to the 48. Canon? if yea, then what other cure doeth he also serue?

17 If your minister be not licenced to preach, as aforesaid, whether doth hee reade Homilies, or rather take upon him to expounde the Scriptures either in his owne Cure, or elsewhere contrary to the 49. Canon?

18 Whether hath any person beene admitted to preach within your Church or Chappel, but such as you haue well knowne to be sufficiently licenced? whom haue you so admitted? You shall present their names: And how often haue any such beene admitted to preach, and by whose procurement?

19 Whether haue you caused every strange preacher licenced or not licenced, to subscribe his name according to the 50. and 52. canons: and if he were licenced, then by whom was hee licenced? And whether haue they or any other preached in your Church, not being soberly and decently apparelled, according to the 74. Canon?

20 Whether doth your Lecturer and Preacher, reade diuine Service, and minister the Sacraments in his owne person twice every yeare, obseruing all the ceremonies in the booke of common praier established according to the 56. Canon.

Articles concerning the Clergie.

21 Whether doeth your Minister weare the Surples whilst hee is saying the publique Prayers and administering the Sacraments? And if he be a Graduate, whether then doeth he also weare vpon his Surples, during the times aforesaid, such a hood as by the orders of his Uniuersitie is agreeable to his degree, according to the 58. Canon?

22 Whether doeth your Minister euery Sunday and holy-day before Evening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of your Parish, in the Tenne Commandements, the Articles of Beliefe, and in the Lords Prayer, as also in the Catechisme set forth in the Booke of Common Prayer, whereby the children of the Parish may be prepared for Confirmation, and those which are confirmed for receiuing of the Communion? And whether bee the children and ignorant persons sent at that time to the Church, there to be instructed by the Minister? And if not, what bee their names that make default in not sending them?

23 Whether hath your Minister without licence from the Archbishop, the Bishop of the Dioces, or his Chancelor, solemnized marriage betwixt any parties, the banes not being thre seuerall Sundayes or Holidayes first published in time of diuine Seruice, in the seueral Churches or Chappels of their seuerall abodes, according to the booke of Common prayer, and 62. Canon? Or without licence in time prohibited, albeit the banes were so published? Or at any time except betwixt the houres of 8, and 12, in the forenoone? And if any haue bene otherwise married, or licenced to be married by any authoritie other then aforesaid, you shall present the Minister so marrying, the parties so married, and the authoritie whereby this was done.

24 Whether hath your Minister since the last Canons published, solemnized any marriage betwixt any persons, being vnder the age of 21. peeres, although the banes bee thrice asked, before such time as the parents haue made knowne vnto him their consents thereunto contrary to the 100. Canon?

25 Whether doeth your Minister vpon Sundayes at morning prayer declare vnto the Parishioners what Holidayes and fasting dayes are appointed to bee kept the weeke following, according to the 64. Canon, whereby they may bee put in minde to prepare themselves accordingly, and to repaire to Church to publicke prayer, as by Law they are bound?

26 Whether doeth your Minister in the Rogation daies, vse the perambulation of the circuite of the Parish appointed by Law? and in the same perambulation moue the people to giue thanks to God for his benefits, vsing such Psalmes, prayers and homilies, as are to that end set forth?

28 Whether doeth any man (being neither Minister nor Deacon) reade

Articles concerning the Clergie.

reade common prayer openly in your Church or Chappel, or administer the Sacrament of baptisme, or solemnize matrimonie, or take vpon him to practise any other ministeriall duetie in the Church, that is prescribed to be executed particularly by such as are either Ministers, or Deacons, and what is his name that so doeth or hath so done?

28 Whether doth your Minister every sixe moneths denounce in his parish all such of his parish as doe perseuer in the sentence of excommunication, not seeking to be absolved? And whether hath he admitted any person excommunicate into the Church without a certificate of his absolution from the Ordinary, or other competent Judge vnder his seale, according to the Canons?

29 Whether doth your Minister, being a preacher, endeavour and labour diligently with mildnesse and temperance to conferre with, and thereby to reclaim the Popish Recusants in his parish from their errors, if there bee any such there abiding? And whether they, or any of them doe refuse such conference with your Minister, or any other Preacher who shall present vnto them his diligence in that behalfe.

30 Whether is your Parson, Vicar, Lecturer, or Curate too much frequent, or ouer conuersant with, or a fauourer of Recusants, whereby he may be suspected not to be sincere in his Religion?

31 Whether hath your Minister or any other taking vpon him the place of a Minister, preached, baptized children (vnlesse in case of necessity) solemnized marriage, churched any women, or ministered the holy Communion in any priuate house or houses? If yea: then where? whom? when? and how often hath he so offended in any of the premises?

32 Whether when any person hath bene dangerously sicke in your parish, your Minister (hauing knowledge thereof) hath not resorted to euery of them (if the disease were not probably suspected to be infectious) to instruct and comfort them in their distresse, according to the manner and forme appointed in the booke of Common prayer, if hee were no Preacher, and if he were a Preacher, then as hee thought most conuenient? And whether when any parishioner hath bene passing our of this life, your Minister hath slackted to do his last duetie in that behalfe?

33 Whether your Minister hath at any time refused or delayed to bury any corps that hath bene brought to the Church or Churchyard, conuenient warning hauing bene giuen to him thereof before, in such manner and forme as is prescribed in the booke of common prayer.

34 Whether doth your Minister carefully looke to the reliefe of the poore? And whether hath hee from time to time diligently called vpon his parishoners to conferre and giue somewhat, as they may spare, to godly and charitable vses, especially when they make their Testaments?

35 Whether

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m. i. e. f.
2. d. u. l. f. h.
C. o. p. e.

Articles concerning the Clergie.

35 Whether hath your Minister taken vpon him to appoint any publicke or priuate fasts, preaching or lecturing not approued and established by law or publicke authoritie? or hath hee attempted vpon any pretence, either of possession or obsession, by fasting and prayer to cast out Diuells, contrary vnto the 72. Canon?

36 Whether doth your Minister vse such decencie and comelinesse in his apparell, as by the 74. Constitution is enioyned him, as well at home, as when he goeth abroade?

37 Whether your Minister ordereth the course of his life answerable to his vocation, or vseth buying and selling or trading, or to hedge, ditch, or goe to plough, or hath solicited other mens suites for gaine, or employed himselfe about other such businesse not beseeming or fitting his calling?

38 Whether do you know in your parish any that hauing heretofore taken vpon him or them the order of Priest-hood, or of a Deacon, hath since relinquished the same, and betaken himselfe in the course of his life as a Lay-man, or neglecting his vocation, liueth idly, and serueth no Cure, nor preacheth as a lecturer authorized in any one certaine place? If yea, then you shall present his name, and the place of his abode.

39 Whether is your Minister reputed to bee an incontinent person, or to keepe in his house, or frequent the company of any man or woman, that are suspected either to bee of euill religion, or bad life? Or whether he is a common haunter of Tauerne, Alehouses, or any suspected place: or whether doth hee board or lodge in any of them? Or is a common gamester, or player at dice, cardes, tables, or other unlawfull games? a common swearer, a drunkard or one that applieth not himselfe in his studie, or faultie in any other crime, punishable by Ecclesiasticall censures, whereby hee is offenciue and scandalous to his function, or Ministerie?

40 Whether doeth your Minister vse the forme of thankes giuing to women after their child-birth? and whether hath he admitted any thereunto that was begotten with childe in adultery, or fornication, without licence of his Ordinarie?

41 Whether doth your Minister baptize any children in any Basin or other vessel, then in the ordinary Font, being placed in the Church, according to the 81. Canon, or doeth vse to put any basin into it?

42 Whether your minister, or any other that hath taken holy orders now licenced or suspended, or other person or persons, either of the ministerie, or laitie, within or neere your parish, of your knowledge, or as you haue heard, hath been at, or vse to meet in any barnes, fields, woods, priuate house or houses, and helde priuate conuenticles or meetings,
either

Articles concerning the Church.

either in your owne parish or in any other parish: whether at any such meeting doe they or any of them preach, conferre or agree vpon any priuate orders for diuine Seruice, prayers, preaching, or expounding the Scriptures, or that vs any other prayers, preaching or forme of diuine Seruice, other then such as is in the booke of Common prayer, and the Lawes stablished appointed, or that be drawers or perswaders of others to any such schismaticall conuenticles: if yea, you shall present them all and every one of them, specifying their names, surnames, and qualitie or addition, and places of abode:

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Articles concerning the Church.

Whether you haue in your seuerall Churches and Chappels, the booke of Constitutions or Canons ecclesiasticall, ready to be reade by your minister according to his Maiesties pleasure, published by his Highnesse authoritie vnder the great Seale of England.

2 Whether is there in your Church or Chappell one parchment register Booke, prouided for Christnings, Marriages, and Burials: and whether is the same duely and exactly kept according to the Constitutions in that behalfe prouided, and a transcript thereof brought in yearely within one moneth after the 25. day of March, into my Lord Bishops principall Registrie: and whether doth your minister vpon euery Sunday reade the names of all such as haue bene married, christened or buried the weeke before:

3 Whether haue you prouided the Booke of Common prayer lately commanded by his Maiesties authoritie only to be vsed, and the booke of Homilies, and two Seruice books, & a large Bible of the last edition: And whether haue you in your Church or Chappell a Font of stone set vp in the ancient vsuall place, a conuenient and decent Communion Table standing vpon a frame, with a carpet of silke, or some other decent stuffe, & a faire linen cloath to lay thereon at the Communion time: And whether is the same then placed in such conuenient sort within the chancel or church, as that the minister, may be best heard in his prayer and administration, & that the greater number may communicate: And whether are the ten Commandments set vpon the East ende of your Church or chappell, where the people may best see & reade them, & other sentences of holy Scripture written vpon the walles likewise for the same purpose:

4 Whether haue you a conuenient seate for your minister to reade seruice in, together with a comely pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplesse, a faire communion Cuppe of silver, and a couer agreeable for the same, with all other things and ornaments necessarie for the celebration of di-

Articles concerning Ecclesiasticall Orders.

asse seruice, and administration of the Sacraments, and a strong chest for the almes of the poore, with three lockes and keys, wherof the minister to keepe one keye, and another chest for the keeping of the Dyna-ments of the church, and Register Booke :

5 Whether are your church or chappels with the chancels thereof, and your parsonage or vicarage house, and all other housing thereto be- longing, in good reparations, and decently and comely kept, aswel with- in as without, and the seats well maintained, according to the 85. canon? If not, then through whose default, and what defects are: All these things in these Articles to be prepared according to the canons vnder the title appertaining to the churches.

6 Whether your churchyard be well and sufficiently repaired, fen- ced, and maintained, with walles, railes, or pales, according to the 85. ca- non, and by whom? And if part be to be maintained by any particular persons, then you shall present how much, and what part euery such per- son hath, or is to maintaine and repaire.

7 Whether any person hath incroached vpon the ground of the churchyard? If any hath, then you shall present him, and specifie what quantity of ground he hath so incroached, and how the olde and former fences stood, and how they now stand and are fenced, and with what matter or stuffe.

8 Whether haue you in your Church any ancient or true note, or terrier of all the gleabes, lands, meadows, gardens, orchards, houses, stockes, implements, tenements and portions of tithes, lying within or without your parish which belongs to your parsonage or vicarage? If there be any, whether it is well kept and preserved for the good of the succeeding Incumbents and in what particuler place is it kept?

Articles concerning Ecclesiasticall Officers.

Whether doe you know, or haue heard of any payment, compo- sition or agreement, to or with the Chancelor, Register, or o- ther inferior Officers Ecclesiasticall, for suppressing or concealing of a- ny presentment, or communication, or other Ecclesiasticall censure, of, or against Recusants, or any other offenders, or for not certifying of Re- cusants to the Ordinary, or for not seruing of processe without a summe of money, or other consideration, receiued or promised to any of them in that respect, and by whom?

2 Whether the chancelor, Archdeacon, Commissarie, Officiall, or any other vsing Ecclesiasticall iurisdiction within this Diocesse, their Registers or Actuaries, Apparators, or Summoners, haue at any time wincked at, and suffered any adulteries, fornications, incests or other faults

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Articles concerning Ecclesiasticall Orders.

fautes or offences presented vnto them, to passe and remaine unpunished, and vncorrected, for money, rewards, bribes, pleasure, friendship, or any other partiall respect?

3 Whether is your Chancelloz, and euery other inferior Ecclesiasticall Judge a master of Arts, or Batchelloz of lawes at the least, and learned and practised in the Ciuill and Ecclesiasticall Lawes? A man of good life and conuersation, and zealously affected in Religion, and qualified according to the 127. canon? And whether hath he substituted any other to keepe court for him in his absence, but such as are qualified in like maner, as in the 128. Canon is appointed: if yea, then you shall present them both.

4 Whether doth the Chancelloz, Commissaries, Archdeacons, or any their Officials, heare any matters of Office, or correction, priuately in their chambers, without the presence of the sworn Register, or his Deputy; or hath discharged any mans penance for money, without the consent of the Lord Bishop, according to the constitutions; or doe send any writing vnder their owne hands to your church, without the Registers presence at the doing of it, either for marriage of any couples, or for ending or ordering of any matter or penance?

5 Whether the Chancelloz, Officiall, or Commissarie haue called for, or caused the churchwardens to make, bring, or to pay for any more bills of presentment than is by the 116. canon appointed?

6 Whether hath any Chancelloz, Commissarie, Archdeacon, Officiall, or any other exercising Ecclesiasticall iurisdiction within this Diocese, or any Register, Apparitoz, or Minister belonging to the same Ecclesiasticall Courts, exacted extraordinary or greater fees than heretofore of late hath bene accustomed: and whether is there a table of the rates of all fees set by in their seuerall courts and Offices: or whether they or any of them, haue taken vpon them the Office of Informers, or Promoters to the courts, or any other way abused themselves in their Offices, contrary to the Law and canons in that case provided?

7 Whether any Commissarie, Archdeacon or Officiall, hath, or doeth commute or change any penance or corporall punishment for any money, and what money such Commissarie, Archdeacon or Officiall hath receiued, and of whom? when, and what the offence was, for which any such summe of money was receiued or appointed to bee payd, and set downe the particulars of the premisses, and what Court any of them haue kept since the 12. day of Iuly last past; vpon what dayes, and in what church and place?

8 What number of Apparitoz hath euery seuerall Judge Ecclesiasticall: and wherein, and in what maner is the countrey overburdened

Articles concerning Schoole-masters.

and grieued by the said Apparitors: And whether doeth any of the sayd Apparitors cause any parties to appeare in the sayd courts without first a presentment or citation obtained from the Judge of the court:

¶ Articles concerning Schoolemasters.

VWhether the Schoolemaster or Schoolemasters within your parish, openly or priuately in any Noble or Gentlemans house, or in any other place, be of good and sincere Religion, life, and conuersation, and be diligent in teaching, and bringing vp of youth: and whether they haue beene examined, allowed, and licenced for Schoolemasters, by the Lord Bishop of London, or his Chancelor, Ordinaries in that behalfe: and how many seuerall Schoolemasters haue you, and what be their names:

2 Whether your Schoolemaster or Schoolemasters doe themselves receiue the holy Communion as often as they ought to doe: and whether doe all their Schollers, which bee of age sufficient, and of capacite by instruction to receiue the Lords Supper, come to the Communion either in your Church, or where their parents dwell, once euery yeare, and be diligent to heare common prayer:

3 Whether the Schoolemaster or Schoolemasters, either priuate or publike, doe teach their Schollers the Catechisme authorized by publique authoritie, at the least once euery weeke, and doe instruct and examine them in the same, or doe teach any other catechisme: and what catechisme is it that they doe so teach:

4 Whether your Schoolemaster or Schoolemasters, or any of them be knowne or suspected to reade vnto their Schollers priuately any unlawfull bookes: or priuately to instruct them in their yong yeares, either in Poperie, superstition, or disobedience, or contempt of his Maiestie, and his Lawes Ecclesiasticall, by publique authoritie allowed:

5 Whether your Schoolemaster or Schoolemasters, or any of them vnder pretence of catechising their Schollers, which is a most godly order carefully by them to be obserued, doe keepe Lectures, readings, or expositions of diuinitie in their houses, hauing repaire vnto them of people, not being of their owne familie and household:

6 What Recusant Papists there are in your Parish, and whether doe any of them, or any other keepe any Schoolemaster in their house, which commeth not to Church to heare diuine Seruice, and receiue the Communion: what is his name, and how long hath he taught:

7 Whether your Schoolemaster, or Schoolemasters, within your Parish, doe teach his or their Schollers any other Grammer, then that which is commonly called the Kings Grammar, set forth by the authoritie

of

Articles concerning Parishioners, &c.

of King Henry the eighth; teaching the prescript forme thereof, whereby their Schollers may perfectly understand their Grammer rules and constructions:

8 Whether are your Schoole-masters negligent in instructing their schollers in the Catechisme, and grounds of Religion, and in bringing them to the Church to heare diuine seruice and sermons? And whether are they common Officers, Farmors, Artificers, or otherwise, entangled in other affaires, that they cannot benefit their schollers in learning?

¶ Articles concerning Parishioners, and others of the Laitie.

Whether any in your Parish, or elsewhere neare about the same, to your knowledge, or as you haue heard, hath affirmed, that the King hath not the same authoritie in all causes Ecclesiasticall, which the Kings and Christian Emperours had in the primitive Church: or that haue impeached or gaine-said his Royall Supremacie?

2 Whether do you know, or haue credibly heard of any within your Parish, that depraue the Christian Religion, and namely as it is established by publike authoritie, and professed within the Church of England: And whether hath any person, as you haue heard, affirmed, that the Church of England is not a true Catholike and Apostolike Church, and doth not teach and maintaine the Catholike Faith and Doctrine of the Apostles?

3 Whether any haue said or affirmed, that any thing in the booke of Common praier, or in the booke of Articles set forth by the Conuocation, Anno Domini 1562. Or any of the rites and ceremonies of the Church of England, in, or by the same appointed, are corrupt, wicked, Antichristian, superstitious, vnlawfull, or repugnant to the Scriptures: or that any of the said Articles may not with a good conscience bee subscribed vnto, or any of the said ceremonies may not with a good conscience be approued, vsed, or subscribed vnto?

4 Whether haue any affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests, and Deacons, or any thing therein contained, is repugnant, or not agreeable to the word of God: Or that the Bishops, Priests, and Deacons, so made, are not to bee accounted for Bishops, Priests, or Deacons, or ought to bee ordained in any other forme: Or that the gouernement of the Church by Archbishops, Bishops, or others that beare any office therein, is Antichristian, or not agreeable to the word of God:

5 Whether any persons haue lucked or tippled in Tauerne, or Ale-houses

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houses on Sondaiers, or other Holy-daies, or vled his, or their manuell craft, trade, or mysterie, or any bodily labour, or keepe their shops open vpon the said daies, or any of them, especially in the time of diuine seruice: or suffered his or their seruants to sell any wares or victuals in that time, or to offend in any of the p[re]misses:

6 Whether are there any in your Parish that (since the Lord Bishop of London his last visitation) haue or doe p[ro]phane the Lords day called Sunday or other Holy-day, contrary to the Orders of the Church of England in that behalfe p[re]scribed, which hath not heretofore bene openly punished for the same, and what be their names:

7 Whether hath any person in your Parish b[ea]tled, quarrelled or stricken, or vled any violence vnto, or with your Minister, or any other person in the Church-yard, or vled himselve disorderly in the Church, by filthy and p[ro]phane talke, or any other rude and immodest behaviour:

8 Whether is that due reuerence, and humble submission, vled within your Church or Chappell in the time of diuine seruice, as by the eighteenth Constitution is p[re]scribed: And whether each one in the Church or Chappell, doe apply and order himselve there in the time of diuine seruice, as by the latter part of the same Constitution is most commendably enioyned:

9 Whether the Church-wardens and Side-men doe euery Sunday and Holy day diligently search, who absenteth himselve, or herselfe, from Church: and whether doe they suffer any to abide in the Church-porch, or Church-yard, in the time of common P[ra]ier or Sermon:

10 Whether the Church-wardens and Side-men, or any of them haue (for money, reward, fauour or affection) forborne to present any that were, or bee negligent in comming to Church, or whom they haue found as idle persons abroad, either in the Church-yard or Streetes in the time of common P[ra]ier, or Sermons on the Sabbath or Holy-daies: or any that did not receaue the Communion yearely at the feast of Easter, or within a moneth after, according to the Canons:

11 Whether the Church-wardens doe p[ro]uide against euery Communion, with the aduice of the Minister, a sufficient quantity of fine white bread, and of good & wholesome wine, for the number of the Communicants that shall receiue; and that to be brought in a cleane and sweet silvering-pot of pewter or other pure mettle:

12 Whether haue any in your Parish beene God-fathers or God-mothers to their owne children: Or whether your Minister, or any God-fathers or God-mothers haue vled, or doe vse any other forme, answer, or speech in Baptisme, than is in the booke of common P[ra]ier appointed: Or doe giue the children baptised any name absurd, or inconuenient

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ent for so holy an Action: Or whether any which haue not communicated, be admitted to bee God-fathers or God-mothers, contrary to the 29. Canon?

13 Whether is there any in your Parish that doe refuse to haue their children baptised, or themselves to receiue the Communion at the hands of your Minister, because hee is no Preacher? you shall present their names.

14 Whether doe all Fathers, Mothers, Masters, and Mistresses, cause their Children, Seruants, and Apprentises, to come to the Catechisme vpon the Sondaies and Holy daies before euening Prayer, to heare and to be instructed and taught therein? and those that do not their duties herein, you shall present their names.

15 Whether haue you or your Predecessors Church wardens there suffered, since the last visitation of the Lord Bishop of London, any plaies, feasts, banquets, Church-ales, drinkings, or any other prophane vices to be kept in your Church, Chappels, or Church-yard, or bells to be rung superstitiously vpon Holy-daies, or Eues, abrogated by the booke of common Prayer, contrarie to the 68. Canon?

16 Whether vpon the Sabbath or Holy-daies, vnder pretence of benefiting the Church or the poore, there be or haue bene since the Lord Bishop of London his last visitation any May-games, Ale-drinking, playing with Bowles at a game commonly called Nine-holes, or other or other game or games vled either in your owne Parish, or in any other Parish neere you, whereto any of your Parish doe or haue resorted, whereby the Sabbath or Holy-day is prophaned, and the people led away to much lewdnesse, by those unruly and vnlawfull assemblies?

17 How many Inhabitants within your Parish, Men or Women, aboue the age of sixteene yeares, doe refuse to frequent diuine Service, established by publique authoritie of this Realme, or to receiue the holy Communion, or are negligent therein? or coming to Church doe depart before the end of diuine Service or Sermon? what be their names, and of what degree, state, or trade of life are they? you are to present them all of each sort.

18 Whether doe any of the Inhabitants within your said Parish, entertaine within their house any sojourners, lodgers, or any company of resorters and guests, who refuse to frequent diuine Service, or receiue the holy Communion, as aforesaid? what be their names, and of what quality or condition are they?

19 Whether any of the said Popish Recusants be of insolent behaviour, not without publike offence, or doe boldly busie themselves, in seducing,

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ducing, or with-drawing others, either abroad or in their owne families, by instructing their children in Popish Religion, or by refusing to entertaine any, especially in place of greatest seruice or trust, but such as concurre with them in opinion of Religion: and what bee their names that so doe?

20 How long the said Popish Recusants haue obstinately abstained either from diuine Seruice, or from the Communion, as is aforesaid, whether of any long time, or onely since his Maiesties raigne, and how long?

21 Whether there bee any Popish Recusants married, the childe of any Recusant christned, or any Recusant buried within your Parish, by any other than the Minister of the Parish, or whether the childe of any Recusant remaine unbaptized, aboue one moneth, or bee not baptized in the Parish Church?

22 You shall present, how the children of such, as refuse to come to Church, are brought vp, vnder what Schoole-master, or Tutor, where, and in what Schoole or place.

23 What persons aforesaid within your Parish, either for the offence aforesaid, or for any other contumacie or crime, doe remaine excommunicated: what bee their names: and for what cause: and how long haue they so stood excommunicated: And whether any doe familiarly vse the company of such as doe obstinately stand excommunicate, knowing the same: and what be their names?

24 Whether the Church-wardens at the end of their yeare, giue vp in writing a iust account befoze the Minister and Parishioners, of their receipts and disbursements, and deliuer the residue by Bill indented to the next Church-wardens: And whether at any time heretofore the Church-wardens, or the Ministers, or the Parishioners, or any of them to your knowledge, or as you haue heard, haue with-held, or detained in their custodie, or haue sold, wasted, spent, or otherwise alienated any Lead, Bells, or Bell-mettall, or other of the Church goods or stock of monie: and let them specifie their names, and the value & quantity of such things as were so sold, made away, or detained, and how long since?

25 Whether doe all persons aboue the age of sixteene yeares vsually resort to heare diuine Seruice vpon Sondajes and Holy-daies approued: and whether hath each one of your Parishioners (being aboue the age of sixteene yeares, as aforesaid) receiued the holy Communion thrice this last yeare, chiefly once at Easter, in your Parish Church kneeling: If no, then you shall present their names, which haue not so done?

26 Whether haue you a fit Parish Clerke, aged twentie yeares at the least, of honest conuersation, and sufficient for reading and writing: and

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and whether he be paid his wages without fraud, according to the most ancient custome of your Parish: if not, then by whom is he so defrauded and denied? and whether hee be chosen by the Parson or Vicar, or by whom, according to the 91. Canon?

27 Whether haue any in your Parish beene married within the prohibited degrees, forbidden by the Law, and expressed in a certaine Table published by authoritie in Anno 1563. If yea, then you shall present their names: and whether haue you the said Table publikely set vp in your Church, and fastened to some conuenient place?

28 Whether doth any heretofore diuorced, or married and not diuorced, keepe company at bed and board as man and wife with any other man or woman, then with the person that hee or shee was married vnto? and what bee their names? If the parties, now so liuing together, say that they bee married: when, and where were they married? and how long haue they so continued together?

29 Whether haue you in your Parish to your knowledge or by common fame and report, any which haue committed adultery, fornication or incest; or any bawdes, harbourers, or receiuers of such persons, or vehemently suspected thereof, which haue not beene publikely punished to your knowledge? If yea, then with whom?

30 Whether haue you any in your Parish which are by common fame and report, or vehement suspicion reputed and taken to be common drunkards, blasphemers of Gods holy name, common and vsuall swearers, filthie speakers, raylers, sowers of discorde among their neighbours, or speakers against Ministers, marriages, vsurers, contrary to the Statute made in the 37. year of King Henry the 8, or Symoniacal persons: you shall not faile to present their names.

31 Whether haue any in your Parish receiued or harboured any woman with childe, that was not before a Householder in your Parish? If yea, whether you know that shee was married, and to whom, where and when? and specifie her name also, and from whence she came.

32 Whether haue any in your Parish receiued or harboured any woman gotten with childe out of wedlocke, and suffered them againe to depart without penance, first inflicted vpon them by their Ordinarie? You shall truely present as well the partie harbouring as harboured, and all that helped to conuay them or her away, and who is suspected to haue committed adultery or fornication with her?

33 Whether the parties offending in any of your Parishes in the sinne of fornication, adultery or incest, bawdie or keeping of a bawdie house, or vehemently suspected of these or any other Ecclesiasticall offences, haue for them, or any one of them bene presented since the Lord Bi-

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Shop of London his last Visitation to any Commissarie, Archdeacon, or his Officiall their Surrogates or Deputies: and whether for such their offences they haue done publike penance befoze the Congregation in their owne Parish Church in time of diuine Seruice: And if any so presented haue not done such penance, what bee their names: what the offence was: and of what Parish they then were of, and where they or any of them doe now remaine and dwell:

34 Whether any person or persons suspected or detected heretofore of incontinencie; and therefore departing out of your Parish for a season, is now returned againe: or in what place else is hee or shee now abiding to your knowledge, or as you haue heard: And whether hee or shee hath done any penance, and what penance, or else escaped without penance, and by what and whose meanes: You shall not faile to present the whole trueth in that behalfe.

35 Whether there be any person or persons Ecclesiasticall or Temporal within your Parish, or elsewhere, within this Dioces, that haue retained and kept in their custodie, or that reade, sell, utter, disperse, carrie, or deliuer to others any English or Latine bookes, or Libels, set forth or printed, either on this side or beyond the Seas, by Papists or Sectaries against the Kings Supremacie in causes Ecclesiasticall, or tending to Poperie, Puritanisme, or any other Sect, Errour, or Heresie, against true Religion and Catholike doctrine, now publikely professed in this Church, or the gouernement or discipline of the Church of England, now within this Realme receiued, and established by common authoritie, that you know or haue heard of, what their names and surnames are:

36 Whether there be any in your Parish who are knowne or suspected to conceale, or keepe hidden in their houses any Masse-bookes, Postesses, Breviaries, or other bookes of Poperie or superstition: or any Challes, Copes, Vestments, Albes, or other ornaments of superstition, vncancelled, or vndefaced; which is to be coniected, that they doe keepe for a day, as they call it.

37 Whether haue you any in your Parish to your knowledge, or as you haue heard, which heretofore being Popish Recusants, or Sectaries, haue since conformed themselves and come to Church to heare diuine Seruice, and receiue the Sacrament: If yea, then who they are: And how long sithence haue they so conformed themselves: and whether doe they still abide in that conformitie:

38 Whether are there in your Parish any Wills not yet proued, or goods of the dead dying intestate, left vnaministred by the authoritie of the Ordinarie in that behalfe: And whether any possesse the goods of any person

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person deceased, without authoritie from the Ordinarie: You shall not faile to present the Executours, and all others faultie and culpable therein.

39 Is there any Legacie giuen to the Church, or to other good and goodly vses, as reliefe of the poore, Orphans, poore Schollers, poore Maids marriages, Schooles, Vigh-waies, and such like, which is not yet performed: If there be any such, you shall present what you know or can learne thereof, and by whose default the same is not performed:

40 Whether any of your Parishioners hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselves from his Sermons, and resort to any other place to heare other Preachers, or refuse to receiue the holy Communion at his hands for the same respect: And whether any other Minister hath receiued to the Communion any of your Parish: and specifie the names both of the Minister and Parishioner.

41 Whether there be any Inne-keepers, Ale-wiues, Victuallers or Tiplers, that suffer or doe admit any person or persons into their houses, cate, drinke, or play at Dice, Cards, Tables, Bowles, or such like games, in the time of common Praier or Sermon, on Sundaes or Holydaies: Or any Butchers, or other that commonly vse to sell meate or other things in the time of common Praier, preaching, or reading of Homilies: And whether in any Faires or common Markets, falling vpon Sundaes, there bee shewing of any wares befoze morning Praier be done: And whether any Markets or selling of wares be bled, or suffered in any Church-yards on the Sabbath day by common Pack-men and Pedlers going about, or any Butchers:

42 Whether hath your Minister or any of the Parish without the consent of the Ordinarie, caused any to doe penance, or to be punished either openly or otherwise, for any crime punishable by the Ecclesiasticall lawes onely, or hath taken vpon him or them to censure or question any fault that is of Ecclesiasticall cognizance, or endeouored by procuring any persons that sue or would sue in any Ecclesiasticall Court, to be called into any Vestrie, or befoze any Vestrie men, thereby to hinder the course of Ecclesiasticall proceedings, or to question the businesse in sute or intended to be sued, or being of Ecclesiasticall cognizance: and what be the names of the parties that haue beene so punished, or called to any Vestrie or questioned, and in what maner, for what particular cause, and by whom:

43 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the publike Praier, appointed by the booke of common Praier, making a schisme or diuision (as it were) betweene the vse of publike Praier and Preaching: and whether there be any who

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being present at publike Praier, doe not deuoutly and humbly kneele vpon their knees, at such times as by the booke of common Praier they are appointed: to wit, when they make a generall confession of their sinnes: when all Praiers & Collects are read: in the time of the Letanie: when the ten Commandements are read: and at the receiuing of the holy Communion, &c. And what be their names that haue at any time shewed themselves vndutifull and vnreuerent in that behalfe:

44 Whether there bee any married women, or others within your parish, which after childe-birth refuse, contemne, or neglect, to come to the Church to giue God thanks for their safe deliuerie, and to haue the prayers publickely appointed on that behalfe by the Booke of Common prayer:

45 Whether any doe keepe their children unbaptized longer then is conuenient, vlesse that it be for the sicknesse of the childe, or other vrgent occasion: And whether any doe cary their childe or children from the parish they are borne in, to other parishes to be baptized, and so refuse their owne parish: and to what other parish, and who baptized any childe or children so carryed from your parish, and whose childe was it:

46 Whether any do bring strange Ministers in to their owne houses to baptize their children priuately, according to their owne fantasies: or receiue any childe or children borne elsewhere, to be baptized in your parish: If you know any such, then who receiued any such, and whose childe or children were so baptized: and what was the name of the child, and who baptized it: and whether you know of your owne knowledge that the parents were married together and where:

47 Whether doe you know, or haue heard of any Patron or Adowsoner in your Parish, that haue made a gaine by any colour, deceit, or symoniacall part in bestowing his benefice for gaine, for, or receiuing money or promise of the Lease of the whole or part, or by reseruing his own tithes, or any pension to him selfe, or any other:

48 Whether the Almes houses, Hospitals, and Spittels for poore people that are in your parish, bee well and godly vled, according to the foundations & ancient ordinances of the same, and whether there be any other placed in them, then poore impotent and needie persons, that haue not wherewith or whereby to liue:

49 How many Mid-wiues haue you in your parish which doe exercise that office, how long they haue so done, and by what authoritie: and what be their names: Of what skill are they accounted to bee of in their office or vocation:

50 How many haue you in your parish that doe practise as Physitions or Chirurgions, and are so reputed: How long they haue so done,
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by what authoritie, of what skill are they accounted to bee in their profession?

51 Whether doe you know of any other matter of Ecclesiasticall cognizance worthy the presentment in your iudgement, heretofore in these Articles not exprest, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your oathes.

¶ Admonition.

AND, for that in great Parishes, where diuers doe come in great multitudes to receiue the Communion, wherof some doe stand excommunicate, it were fit that a note should be kept in writing in euery such parish, of all persons excommunicated, which may bee perused by the Minister when he is to minister the Sacrament, thereby to put him in remembrance, who they be that are excommunicate, that such be not admitted thereto.

Item when you make out your transcrip or bill of the names of such persons as are, or shall be christened, married, or buried in euery seuerall parish to be brought in to the Registerie: you shall obserue these things following, wherein if you faile your transcript or bill shall be refused, and you shall incurre the penaltie thereof. viz.

Euery transcript or bill to be brought into the Registerie shall be written in good paper, such as in the Countrey is solde for iiii. a quire, or in parchment of the same bignesse or size.

Euery one to be written in folio in a whole sheete (though it fill not one side of a sheete) and shall bee brought in faire and cleane, that when they be all brought in, euery yeares transcript may be bound vp together in one volume, and make one faire Booke, that so there may be better vse of them then hitherto hath been.

Of all children baptized, or buried, and of all persons married, that are not widowers or widowes, you shall set downe their parents names, viz. The christen name of the mother as well as of the father, & the dwelling places of such as are married: viz. In what parish they and their parents did last dwell and also the name of the former husband and where hee dwelt, and of what qualitie he was, if she were a widow.

You shall obserue the like order also concerning children that shall die in your parish, whose parents dwell in another parish, and concerning seruants also.

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Under the Rubric of your Bill of presentment, at the time and place
above set downe, you are likewise in the said Bill, to set downe the
names of all such as haue beene buried at any time since the 12. of July
15, being Men, Maides, or Widowes: and likewise the Minister,
Church-wardens, and Side-men of euery Parish, must in the end of the
said Bill of presentment, set downe beside their presenting, which they
make of all Recusants, and non-Communicants, this note following:

Recusants men. _____
Recusants women. _____
Non-Communicants of both sexe. _____
Communicants of both sexe in the whole Parish. _____

So setting downe the number of euery one, the Minister, Church
wardens, and Side-men must put their hands to this note.



